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A
S E R M O N

Preach'd before the
A R C H B I S H O P,
Bishops, and Clergy,
O F T H E
Province of CANTERBURY

M E T I N
C O N V O C A T I O N

At the Cathedral Church of St. Paul, on
Monday, February 10. 1700.

By *W. HATLEY*, D.D. Dean of *Chichester*.

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of Canterbury.*

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By *W. JONES*, A. B.

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SEERMON

Preached before the

ARCHBISHOP

Bishops, and Clergy

OF THE

Province of CANTERBURY

Met in

CONVOCATION

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Monday, January 10. 1700.

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THE
TRANSLATOR
TO THE
READER.

THE following Discourse having been deliver'd in a Learned Language, to a Learned and Venerable Auditory, and upon a solemn Occasion, many well-disposed Persons, who are not acquainted with the Latin Tongue, may be curious of knowing what is contained in it. For the Satisfaction of These Men, and for the sake of those two most desirable Things, which are here treated of, Peace and Edification, I have ventur'd to hand it into the World in our Mother-Tongue.

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I

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R O M. xiv. 19.

*Let us follow after the things which make
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TH E S E Words of St. Paul recommend two things to us, *Peace* and *Mutual Edification*; very proper to be discours'd of at this Time, as well as to be pursu'd throughout our whole Lives. To the *One* we owe, whatever is Pleasant and Grateful to us in this Life; and to the *Other*, all the Happiness we hope to enjoy in the Next.

Nor does the Apostle alone join these two together, but even God himself and the Nature of Things require such a Connexion. For while we live in *Peace*, we are more Ready in Finding out, more Happy in Executing, and more Successful in Promoting those Things that

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Jam. iii.
V. 13, 14,
15.

tend to *Edification*; and whilst we study *Edification*, *Tranquillity of Mind* and *Brotherly Love* flow in of course. From hence it seems very evident, that he will never attain to either, who doth not prosecute Both; and that the One can never be true and genuine without the Other. That *Peace* is false and impious which obstructs *Edification*; and he is not the *Servant of Christ*; but of *Satan*, who under pretence of *Edification* violates *Peace*. For thus *St. James* argues; *Who* (says he) *is a wise Man, and endued with Knowledge amongst you? Let him shew out of a good Conversation his Works with Meekness of Wisdom. But if ye have bitter Envy and Strife in your Hearts, glory not, and lie not against the Truth. This Wisdom descendeth not from Above, but is Earthly, Sensual, Devilish.*

V. 2.
V. 5.

That therefore *Peace* and *Edification* should, every where, and in all Ages of the Church, go hand in hand together, is highly necessary; and our Apostle, in this his Epistle to the *Romans*, recommends *Both* for a special Reason: For the Church planted at *Rome* was then but young and tender, its Root not firm and deep, and yet was expos'd to the Insults both of *Jews* and *Gentiles*. There were in that City several *Weak Brethren*, who were not well acquainted with the true Bounds of a *Christian Liberty*. One believed that he might eat all things; another who was *Weak*, eat *Herbs*: And one Man esteem'd every day alike, whilst another esteem'd one day above another, having not as yet sufficiently shaken off the Yoke of the *Mosaical Dispensation*. From both these Extreams therefore very dangerous Consequences were to be expected. On one side it was to be fear'd, lest the better Instructed Christians should, by a vain Ostentation of their Liberty, draw over the Weaker to do that, with which their Conscience could not as yet comply; which

which could never be consistent with *Edification*. Hence the Apostle advises; *Judge this rather, that no Man put* V. 13, 14, *a Stumbling-block, or an occasion to fall in his Brother's* 15. *Way. I know, (adds he) and am perswaded by the Lord Jesus, that there is nothing unclean of it self: But to him that esteemeth any thing to be unclean, to him it is unclean. But if thy Brother be grieved with thy Meat, now walkest thou not Charitably. Destroy not him with thy Meat, for whom Christ died.*

The Danger that threatned on the other hand was, lest the mutual Contests and Offences arising about these Matters, should both disturb the Peace of the Church, and give the common Enemy an opportunity of scattering the Flock of Christ. For it was very natural for the *Weak* to condemn those as *Sinners*, who made use of a Liberty, which they look'd upon as Criminal; and it was as natural for those who were puff'd up with Knowledge, to despise them as *Ignorant*, who declin'd that Liberty, which they knew to be allowed by Christ himself. Now, what else would have been the Issue of these Contests, but that the Weaker-minded, would either have return'd back again to *Judaism*, or have torn the Church to pieces by Schism? And that the Enemies of Christianity, would have taken occasion from the Censure which each Party pass'd upon the other, to have crush'd them Both: cutting off those who made use of their Liberty, as being wicked Men, by the Testimony of the *Weak*; and oppressing the *Weak*, who, in the Judgment of their Brethren, were a foolish and inconsiderable sort of People? For how mean an Opinion must the Infidels needs have conceiv'd of that Church, which by the Confession of Christians themselves, was made up of *Ignorant* and *Impious* Persons?

v. 5, 10,
12, 13.

Hence it is that St. Paul, as a faithful Minister of Christ, and one who regarded the Salvation of Both Parties, earnestly exhorts them, in the first place, to a mutual Forbearance: *Let every Man* (says he) *be fully perswaded in his own Mind: But why dost thou judge thy Brother? or why dost thou set at nought thy Brother? every one of us shall give account of himself to God; let us not therefore judge one another any more.* Then he perswades those, who had a right Notion of Christian Liberty, not to put it on as a Cloak of Maliciousness, but as the Servants of God so to temper it with Charity, that disregarding Matters of lesser Moment, they would chiefly mind those things that promote the Glory of God, and the good of Souls. After this he tells them, that by these Means the Church would gain to it self Protection from God, and Good-will from Men. *Let not then* (says he) *your Good be evil spoken of; for the Kingdom of God is not Meat and Drink, but Righteousness and Peace, and Joy in the Holy Ghost; For he that in these things serveth Christ is acceptable to God, and approved of Men.* And then he subjoins the Admonition here in the Text, *Let us therefore follow after the things which make for Peace, and things wherewith one may edifie another.*

v. 16, 17.
18.

The Christian Religion, through the Goodness of God, was planted very early in these *British* Islands; And the same good hand of Divine Providence (to the Glory of God be it spoken) has convey'd it down to us, Reform'd in the last Age, rescued from imminent Danger in our Times, and at present establish'd, and in a flourishing Condition. These are such Instances of the Divine Favour as cannot be sufficiently acknowledg'd or proclaim'd. However, the present state of our Church is not so much better, than that of the *Roman* in the
Primi-

Primitive Times, but that this Advice of the Apostle may be as applicable to *Us*, as it was to those *Romans*. The Church of *Rome* has so far departed from the Ancient Doctrine of *St. Paul*, that having trampled under foot that true Faith, for which that Church was formerly so famous throughout the whole World, it is now become the bitterest Enemy of our Pure and Primitive Religion; Heathen *Rome* it self not being more inveterate against the First Christians, than *Christian Rome* (with Shame be it spoken!) is at present against the modern Asserters and Maintainers of that Ancient Faith. It seems to be the sole End and Design of the Abettors of that Tyrannical See, either to reduce the Purer Churches of Christ to Slavery and Error, or else to extirpate them by Conspiracies, War and Bloodshed. In the mean time, into how many Sects and Parties are *We Protestants* crumbled, too secure, alas! under all those Dangers that hang over our Heads? With how many Contests and Disputes (many of which are of the same nature with those treated of by *St. Paul* in this Epistle) are we constantly perplexed? And all this while, the Enemies both of the *Christian* and *Reformed* Religion triumph openly; the *One* railing against *Religion* it self, as the Source of Contentions; and the *Others* arming *Protestants* against one another, that so all of them in their turn may at last (without the Interposition of Providence) fall a Sacrifice to *Roman Cruelty*.

Not One of us therefore singly can employ his private Thoughts and Endeavours better; nor can All of us together, who are met in this *Venerable Synod*, direct our joint Wilhes and Counsels to a nobler End, than the following those things which make for Peace and mutual Edification. If we neglect the *Latter*, we shall have a Corrupt Church: and if we take no Care of the *Former*,

mer, we shall have a Divided and Weak One, or perhaps None at all.

Wherefore my main Design at present is to lay before you, *Fathers and Brethren*, these things, which are more especially necessary, being recommended by the Authority of the Great Apostle ; that upon a thorough View of their Weight and Value in the Church, we may all of us be constantly so far concerned for them, as to seek them with our Prayers, promote them by our Counsels, and prosecute them by our Endeavours. And to this End, I shall make use only of such Arguments as occur to my Thoughts, upon considering the Nature of the Things themselves, and the present State of the *Reformed Church*. I shall speak first of those that relate to *Peace* ; and Secondly, of such as belong to *Edification*.

I. In discoursing of *Peace*, these two Things deserve our particular Enquiry. 1. What sort of *Peace* that is, which we ought to follow. 2. Of what Moment such a *Peace* is, our present Circumstances consider'd.

1. *First*, for the right understanding what sort of *Peace* that is, which we ought to follow, we must distinctly consider with whom it is to be made ; because the Bonds or Obligations of *Peace* vary according to the Variety of the Persons with whom we are to make it. For by how much the closer Men are apt to be united by having the same Countrey, or Faith, or Discipline ; so much the more intimate ought to be their Union, who have all these things in common ; provided always, that we take care, if we meet with any with whom we cannot agree in all things, yet we be still ready to agree with them as far as we can ; following here-

herein the Apostle's Rule, *Nevertheless whereto we have already attained, let us walk by the same Rule; let us* Phil. 3.16. *mind the same thing:* And then 'tis to be hoped, that at last, *if in any thing we be otherwise minded, God shall even reveal this unto us.*

That there are some, even among those who call themselves *Christians*, unworthy of *Peace*, the Holy Scriptures inform us: And these the Apostle, both by Precept and Example, orders to be cast out of the Church. Such, for Instance, are they who deny the Fundamental Articles of our Faith, or who openly allow of Practices contrary to the Christian Profession. Of the former kind, were *Hymeneus* and *Alexander*, who^{2 Tim. 2. 18.} opposed the Doctrine of the Resurrection; and whom St. Paul himself *delivered unto Satan*, that by being chastiz'd, *they might learn not to blaspheme.* Of the Latter,^{1 Tim. 1. 20.} was that *Corinthian* Teacher, who was guilty of Incest, whom the Apostle ordered to be punished after the same manner. *Let such an one (I say) be delivered unto* 1 Cor. 5.5. *Satan for the destruction of the Flesh, that the Spirit* 13. *may be saved in the Day of the Lord Jesus; therefore put away from among your selves that wicked Person.*

We have too many of such Christians, falsely so called, among our selves who not only deny the Resurrection of the Flesh but even that Christ is come in the Flesh: who do not acknowledge *Father, Son* and *Holy Ghost*, the One True God of the Christians, in whose Name we were baptized. Some we have, who take away the Merits and Satisfaction of our Saviour: and others, who pretend their own are equal to his. On one side we meet with those that reject the Authority of the Scriptures; on the other, with those that make their own Traditions equal with them, and impose upon us their private Fictions of Purgatory, worshipping of Saints and Images,

images, and the Infallibility of the Pope, as Articles of Faith necessary to Salvation. Nor is it any Wonder, that the *Manners* of these Men are like their *Doctrines*. Hence it is, that the Church of God has been either rent into Factions, or oppress'd by a Tyrannical Power; That Magistrates have been divested of their Authority, tho' deriv'd to them from God himself: That the Innocent have been exil'd, tortur'd and put to death: And lastly, that at the Will and Pleasure of the Bishop of *Rome*, Kings have been depos'd, the People robb'd of their Laws and Estates, and at last massacred. But such Doctrines and such Practices can never belong to the Church of God: Nor can any Peace be observed with those who teach and avow such things; but the utmost Care ought to be taken, that the Peace of the Church be not destroyed by their Contrivances.

I own indeed, that a Christian Charity is to be exercis'd even towards these Men, how little soever they may deserve it: and that all Methods ought to be us'd to bring them to a better Mind. 'Tis the part of a good-natur'd Man, and a Christian Pastor, to convince such Persons of their Error, to represent the Danger they are in, and to admonish, exhort and beseech them to return into the right way. And such of them, who through an invincible Ignorance, or the Prejudice of Education, or the Craftiness of their Teachers, have been so far seduc'd, as to do they know not what, may lay claim to a gentler sort of Usage. Herein we follow the Rule prescribed us by St. *Jude*, while *we save them with Fear, plucking them out of the Fire, tho' hating even the Garment spotted by the Flesh*. Nor is it to be denied, but that a Man, who is a true Christian, may in some Cases act in Conjunction with the Enemies

Jud. v. 23.

mies of his Religion : as for Instance, in Trade, Civil Offices, the Defence of ones Countrey, and the like : Neither will it be unbecoming us to carry our selves peaceably towards them in common Conversation and the Affairs of this Life ; for this will make them sensible, that the Reason why we differ from them in Matters of Religion, is the Obligation of Conscience, and not a Humour of Opposition. However, they are to be excluded from the Communion of our Church, from partaking with us in our Sacraments, and from joining with us in our Publick Prayers ; For neither our Temples, nor the Worship of God, are to be prophaned by the Enemies of our Religion : According to that Precept of the Apostle, *Be ye not unequally yok'd together with Unbelievers : for what Fellowship hath Righteousness with Unrighteousness ? and what Communion hath Light with Darkeness ? And what Concord hath Christ with Belial ? Or what part hath he that believeth with an Infidel ?* ^{2 Cor. 6. 14. 15.}

The Apostle therefore does not admonish us to follow Peace with those that subvert either the *Faith* or *Manners* of Christians ; but with such, who, agreeing with Us in the Fundamentals of Religion, are of different Opinions from us in other Matters of lesser moment. With these he perswades us to maintain as strict an Union as possible, and not to divide into Parties, but to stand by one another in a mutual Defence against the common Enemies of Christianity. He informs us, that such weak Persons as these, are to be esteemed as Brethren ; and that provided the Substance of Religion be secured, we should not give way to Passion and Dissention, upon the Account of some trivial Differences in Opinions.

But because (as was hinted before) in the same Church, some may happen to be united to others with more and closer Ties than ordinary, we are to consider what sort of Peace is to be kept, according to the Variety of the several Persons, with whom it is to be maintained.

I. In the first place then, it certainly becomes *Us*, who are *Pastors of the same Flock*, and *Ministers attending at the same Altar*, not only to be united together by the Bonds of *Peace*, but by the closest Ties of *Love* and *Affection*. By this means we shall be the more firm and constant in opposing the Enemies of our Religion and Function; and teach our respective Flocks to demean themselves after the same manner towards All of us, as we behave our selves towards one another. For what Thoughts would an Atheist, or an Infidel, or a weaker Christian have of the whole Body of the Clergy, if there should scarce be found one among them famous for his Writings, his Dignity, or the Post he holds in the Church, whom some of his Equals do not charge with Ignorance, Craft, or Impiety? And how can it be expected that the People should esteem us as Pious and Faithful Ministers of Christ, unless we our selves, who, 'tis reasonable to suppose, should know one another best, testify to the World, both by Word and Deed, that we have really the same Thoughts of one another.

The Church of *England*, by the special Providence of God, has a double Advantage, which the Unhappiness of the Times in the Beginning of the *Reformation*, denied to many of our Neighbours. The One, that *Episcopacy* is preserved among us; the Other, that our *Ordination* is in all respects perfect, and handed down to us from the *Apostles* themselves. To testify how much

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we prize the former Advantage, let us honour, respect, and obey our Bishops; and that they may govern and protect us with the Affection of *Fathers*, let us behave our selves towards them with the Affection and Duty of *Sons*. If (as it sometimes happens in Human Affairs) we should engage in any Controversie with them, let us beware, lest by any undecent Reflections on their *Persons*, we vilifie their *Order*; bearing all due Respect to the Dignity of their Station, and being fully perswaded, that whatever Disgrace is cast upon the *Fathers*, will reflect upon the *Sons*.

And that the Christian World may perceive how highly we value our *Ordination*, let us honour and esteem all those, who have received the same Holy Orders with our selves: Let us imitate our Ancestors, on whom the Apostles laid their Hands; and let us be animated by the same Spirit of mutual Love with which they were, *being kindly affectionate one to another with brotherly Love, in honour preferring one another*, as St. Paul expresses himself. Rom. 12. 10. So long as we all preach sound Doctrine, let us neither envy nor censure those, who do it either more or less dexterously than our selves: Nor let us account him as an Enemy, who, when his Belief of what God has revealed to us, be the same with ours, yet is not so happy as to explain himself exactly in the same Terms with us. But above all things, this Caution is more especially necessary, That when we engage in any Controversie in Divinity, we do not come to it with exasperated Minds: If any Doubts arise, let them be seriously weighed, accurately discussed, solidly handled; and let Truth be established by Dint of Argument, not by opprobrious Language. But in case (as it often happens) that neither Party can be convinc'd by the force of the Arguments on the other side, it will become them

Both to consider, that being Members of a well regulated Church, they ought to lay aside all Contention and Reflections, and leave the Point in question to be examined and determined by their Superiours. In doing thus, we shall follow the Apostle's Advice: *Let no*
 Eph. 4. 29. *Corrupt Communication proceed out of your Mouth, but*
 31. *that which is good to the use of Edifying.*—And again,
Let all Bitterness, and Wrath, and Clamour, and Evil-speaking be put away from you, with all Malice.

2. For the maintaining sincere Peace among all those, who profess themselves Sons of our Church, it is necessary, that they, as Members of the same Body, should be so intimately united, as both to join with their Pastors, and with one another, as well in the Publick Worship, as in Brotherly Love. True it is, that the Variety of Customs, the several Ways of Living, the particular Constitution of our Bodies, and the like, do occasion Variety of Opinions, and different Modes of Acting in divers Instances. One is for leading a Life of Austerity, whilst another thinks, that he may take his Freedom in those things that are innocent. Some are for the Exercise of a severer Discipline towards Offenders, whilst others would have gentler Methods to be applied. Some are of Opinion, that it would be best for the Security of the Church, if those things that are established already, remain as they are; and those Persons be kept at a distance from her, who are not fully satisfied in every Particular: Whilst others, on the contrary, think it more adviseable, that things should be varied, according to the Diversity of Times and Occasions; That some Allowances should be made to Mens Prejudices; and that the Terms of Communion should be enlarged for the Reception of Weaker Brethren into the Bosom
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of the Church. But in these and such like Instances which are Matters of *Prudence*, rather than *Religion*, we may easily bear with one another, whilst we all hold the same Faith, and all make use of the same Prayers, Sacraments, Worship, and Discipline. The Church is but little beholden to those Men, who are for excluding out of it All, that cannot in every thing think as they do; and look upon them as Enemies, who are not Friends just in their own way. Besides, there are many things, which God has not been pleas'd to reveal to us: Several others, which perhaps it is our Interest to be Ignorant of; and some still, wherein we have no Concern on which side the Truth lies. In such cases, if Men differ in their Opinions, it is not to be wonder'd at, nor ought any Offence to be taken from thence. Such Varieties of Opinions should not divide us into Sects and Parties; for the Church suffers no real detriment by them. They seem to be too fond of Quarrelling, who upon the Account of such trivial Matters, violate Brotherly Love and Christian Communion.

3. There are many *Protestant Churches Abroad*, who hold the same Fundamental Articles of Faith as we do, tho' they make use of different Ceremonies and Discipline: It were to be wish'd, that they were better united among themselves, and that All of them were in a closer Union with the Church of *England*, than hitherto they have been; that so, tho' distant one from another in Place, and differing in some things, yet they might be truly joyn'd together in Christian Peace and Communion. It is indeed to be own'd, that some of these might rectifie their Sentiments in particular Instances; and 'tis matter of great concern, that some others of them are so unhappy as to want that *Ecclesiastical*

fastical Hierarchy, which has flourish'd down from the Apostle's Times: Hence it comes to pass, that they commonly decline Communion with one another, and if at any time the Members of those Churches happen, in the same Places, to meet with the Members of our Church, they do not, without some Difficulty, join together in the same External Worship. And hence arises that Alienation of Affections, that Disunion of Strength, and that unsteady Friendship which is to be observed among *Protestants*. It would certainly be worth our while, and perhaps not unworthy the Thoughts of this Holy Synod, to consider how we might all become One Body. But by what Means this might be effected, what Abatements or Allowances in order thereunto might be made on either Side, is not Mine, nor any private Man's Province to determine; only thus much we may be allow'd to wish, that for the Honour of the *Christian*, and the safety of the *Reform'd* Religion, such an Union may some time be brought about, and that God in his Mercy would teach all the *Protestant Churches* in general, *to know at least in this*

Luk. xix. 42. *their Day, the things that belong to their mutual Peace before they be hid from their Eyes*; that so at length that Reproach may be remov'd, which is so often cast upon us by the *Romanists*, of our not being the *Sons of Peace*, who cannot tell how to agree even among our selves; and that other Means proving ineffectual, we may at last be instructed by our Misfortunes, with Brotherly Love, and united Force to defend one another against the Subtilty and Power of the Common Enemy; or if at any time (which God prevent) the same Calamity should overtake any other of the *Reform'd Churches*, which has in our days befall'n the *French*, that in such case the Dispers'd and Exil'd Brethren, may

may, by a Communion both in *Temporals* and *Spirituals*, find their own Country and Church in every Protestant Region into which they come.

4. But the most difficult Question is still behind, *viz.* What sort of Peace is to be maintain'd with those, who having the same Country, Laws, and Religion in common with us, yet for some Reasons (not proper to be enquired into at present) are dissatisfied with our *Discipline* or our *Liturgy*, and upon that account divide into Parties, choose themselves Pastors, and form themselves into separate Communions. Their Case is different from that of the *Foreign Protestants*; these Latter would have been glad of our Church Government, if they could have had it; at least they do not condemn it; they are at liberty to use their own Customs and Ceremonies; whilst the Former withdraw themselves from the Pastors of their own Church, and oppose that Discipline which is established by Lawful Authority.

We do indeed maintain some sort of Peace with these; for no open War or Persecution is carry'd on against them: And herein the truly laudable Charity and Moderation of the *Church of England*, is made manifest to the Christian World; that constant Pains are taken, by Preaching, Writing, and Conference, to satisfy the Weaker of them: And Matters are manag'd with so much Gentleness towards our *Dissenting Brethren* that without exasperating their Minds, we chuse rather to gain them over into a willing Compliance with the *Meekness of Wisdom*; and yet there are still remaining separate Congregations, distinct Pastors, and a different sort of Discipline. However, it does not seem adviseable, or Christian-like, to cast off so great a Body of our People, as lost and undone: That they are not

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as yet past reclaiming, is the Opinion of Many good Men, and that they may be reclaim'd is the hearty desire of All. Let us therefore put up our Constant Petitions to the Father of Lights, that he would at last vouchsafe to open their Eyes, that they may see what a gross Error they lie under, with what a deep Wound they tear and weaken the Church, and what encouragement they give to our Common Enemies, by their Separation.

Nor ought we to despair, but still to add our farther Endeavours, that, at one time or other, this so Pious and Beneficial a Design may be accomplish'd: The happy Day may come, which may produce what an Age has deny'd us; and at last a Way be open'd to us, whereby we may satisfy the Scruples of the Dissenters, without prejudicing the Doctrine, Authority, or Discipline of the Church; and they may return into the Bosom of their Mother, after too long an Alienation from her: Than which, nothing certainly could be more desirable to a Christian, or more fortunate to this Church: Then we should have perfect and entire Peace among ourselves, which is at present so lamentably broken and disturb'd by separate Assemblies, and mutual Jealousies.

It is not my present Business to enquire, by what Methods this most desirable Peace may be obtain'd: This is to be left to the Piety and Prudence of this Venerable Synod, under the Divine Conduct of the Spirit of Peace, and the Author of Concord, whenever they shall think fit to enter upon the Consideration of these weighty Concerns. Having thus shewn what sort of Peace is to be follow'd, and with whom; all that remains under this Head, is to excite you to

a vigorous Prosecution of it: which I cannot do better, than by desiring you, according to my proposed Method,

II. To observe of what great Moment this *Peace* is to us, our present Circumstances consider'd. Now 'tis of so great Moment, that almost the Whole of Religion depends upon it; nor can it rationally be expected, according to the present State of Affairs, that we should long have any Church at all, but by the means of Unity and Peace. For the confirmation of this, among many other Arguments, which the time does not permit me to run through, I shall only produce these Four.

I. The Church of *Rome*, most implacable to Protestants, has never shewn her self more eager, in contriving our Ruin, both by secret Conspiracies, and open Force, than at this time. I need not tell you what Fury it has exercis'd against Some, nor what Arts it makes use of against Others of the *Reformed Churches*; these things are but too manifest to every one who reads any thing of the Transactions of *Europe*. In *France*, in *Bearne*, and in *Piedmont*, the very Name of *Protestant* is almost extinct; every Day we hear of many in those Places condemn'd to Prisons, to Gallies, and to Tortures; the rest who have made their Escape, are reduc'd to live upon Charity, and compell'd to seek new Places of Abode, either here or elsewhere. Nor are we ignorant of the Danger which threatens the Protestants of the *Palatinate*, *Hungary*, and *Transylvania*: By these Disasters we have lost Some of the Reformed Churches, and from these Dangers we are in fear for Others. And if once the Ruin of those Remoter

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Churches

Churches shall be totally accomplish'd, This of ours will become an easie Prey to the Tyranny of Rome: Nor can we otherwise be safe, unless with united Force we make to vigorous an Opposition, as to let our Enemies know, that, whilst they exercise their Cruelty towards our Brethren, we look upon it as if done to our selves.

That such a Peace and intimate Union among Protestants is highly necessary, is what hardly any one can be insensible of; but some perhaps will be apt to suspect, that now 'tis too late: and so it is to be fear'd it will be, if in such a weighty Concern we do not take some early Care. Let us then be prevail'd upon, without delay, to do our Part towards the attaining of this End, that by being at Peace among our selves, we may open a Way to an *Universal Peace*. If ever, by the Providence of God, the Churches Abroad should unite, one may very fairly suppose, that such a Thing would hardly be done, but by the Mediation of the Church of *England*; but how shall others make use of our Counsels for the Composing their Differences, if we can find

Gal. v. 14.
15.

out no Remedy to our own? *All the Law, as the Apostle speaks, and all our Safety, is fulfilled in one Word, Thou shalt love thy Neighbour as thy self: but if, instead of mutual Love, we bite and devour one another, let us take heed, that we be not consumed one of another, and all of us together by our Common Enemy. For every Kingdom divided against it self, is brought to Desolation; and every City or House divided against it self shall not stand.*

Matt. xii.
25.

2. The Faith it self is endanger'd by mutual Contentions; and whilst warm Debates, and angry Disputes are carry'd on among Brethren about the Punctilio's of Reli-

Religion, the Blow really, tho' not designedly, falls upon Religion it self. It often happens, that they who believe one and the same Article of Faith, do differ in their manner of explaining it; and whilst Both are pleas'd with their own Explanation, One contends that it cannot be True in the others way of Expressing it, and the other, that it must be true his way or not at all; in the mean time, the Enemies of Religion, borrowing Arguments from each Party, do infer, that it must be certainly False, and cannot be at all. Thus whilst some contend about the Shadow, they occasion others to lose the Substance. It would certainly be much better, when the Substance of our Doctrine is the same, to be less solicitous about other Matters; for whilst we are agreed in those things, which God himself teaches, it is not becoming either a Modest Man, or a Christian, to contend eagerly about his own Illustrations. Let the Enemies of our Faith rather perceive, that we aim not at our Own, but at the Glory of God; and that we never fall out with those, who, together with our selves, embrace the Scripture Revelation, upon the account of our own private Opinions.

But from these Contentions, if they happen among Pastors themselves, a farther danger arises to the Faith: For we know that Religion is planted, increases, and flourishes by their Care and Labours; and that the greater esteem Men have for them, the more easily will they be perswaded by them: Now if they themselves charge each other with Ignorance and Error, what else can be the Issue, but that the People mov'd by these Reflections, will despise or hate them, and by degrees fall from despising the Pastor, to contemn Religion it self? It would certainly be more adviseable, for Both Sides to consult their Mutual Honour and Re-

putation ; and if there should be a Mistake in any case, to conceal it rather, than by exposing the Weakness of particular Persons, to frustrate the Success of their common Endeavours.

3. Unless we maintain *Peace*, farewell to Discipline and Good-Manners, without which the Church cannot stand long ; for whilst Factions prevail, Justice, for fear it should seem to be severer on one side than the other, is apt to proceed too timorously ; and ill Men either conceal their Vices in the Mist of Contention, or if they be too manifest to be conceal'd, then they shelter 'em by their Zeal for one of the contending Parties. Whilst the Quarrel on both Sides is manag'd with an immoderate Heat, neither Party examines of what Life or Faith the Men of their own Side are, but only how they stand affected towards the Party : Nor is there any concern, whether they be Good Men or no, but only whether they be on our Side. But if these Contentions are heighten'd into Schisms, the Case is still worse, for then the worst of Men, even the Corrupters of our Faith and Manners, by leaving one Communion for another, as occasion serves, equally escape the Censure of all. But what sort of Manners can we expect where there is no Discipline ? and what sort of Face is the Church like to have, when 'tis stain'd with corrupt Manners ? How valuable soever a pure Faith is, yet a pure Life will be always brighter, and more esteem'd. Vices pollute the Soil in which they grow, nor will any Church preserve its Honour, whose Members are *Christians* by Name, but *Infidels* in Practice. Peace therefore is to be follow'd, that we may prosecute Vice ; and Friendship maintain'd among Good Men, that we may turn our whole Force against Impiety, an Enemy
both

both to the Salvation of our Souls, and to the Peace of the Church. For neither can a Church flourish or be secure, unless Care be taken of Mens Manners, nor can there be any Regulation of Manners, unless Peace be preserv'd.

4. By the Loss of *Peace*, we, together with it, lose *Edification*: For there is no room for Perswasion in the midst of Heat and Passion: Nor do those, whose Minds are possess'd with the Prejudices of contending Parties, easily attend to him that preaches Faith in Christ, or Piety towards God, or the Love of Vertue. When Passion is laid, the Understanding is more apt to receive the Truth, and the Will is the more easily moved by the weight of Arguments. If one side is angry, so is the other; nor does either of them consider what becomes Themselves, but what may prejudice their Adversaries. There is therefore need of Peace, both for the Planting Faith in our Minds, and also for promoting the Fruits of Faith, Integrity of Life, and the Care of our Souls. Conformable to this, is what we meet with in Scripture, *Then had the Churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost were multiplied.* Act. ix. 31. Whilst we enjoy the Gentle Gale of Peace, Unbelievers are easily perswaded to embark in the same Bottom with us; if we are driven to and fro by our Differences, they had rather be at quiet in their own Errors, than be toss'd about by our Contentions. Nor can the Church itself, in the midst of perpetual Storms, hold out always against the Violence of the Waves: It must sometimes come into Port to refit; it will want frequent Repair, to secure it from Shipwreck; and the Care and Vigilance of the *Builder* must be constantly em-

employed for its Safety and Preservation. And this brings me to the other General Head of my Discourse, viz. To treat of the *Edification* of the Church.

II. This *Edification* has a regard to two things, *Faith* and *Manners*, both of them absolutely necessary to our Salvation. We have already seen, that whilst we follow Peace, we take the wisest Course to secure both our *Faith* and *Manners*; but it still remains under this Head of *Edification*, that we enquire, how much it is our Interest to take care of these things, and by what other Methods they may be preserv'd and maintained.

I. As to *Faith*, the more it is in Danger, the greater Care ought to be taken of it: But hardly, in any Age of the Church have we heard of more Shipwrecks made of the Faith, than are to be seen in our Days. To call in question the Doctrines of the Gospel, to throw aside all Revelation as a Cheat; nay, to deny the Existence of God, or, which amounts to the same thing, to disown his Providence; is grown so fashionable, that those who openly do so, are no longer (as formerly they were) looked upon as Monsters. That only is reckoned Liberty, to think, not what is most probable, but what every one has the most mind to. Every Man sets up his own private Opinion for his Religion; and 'tis reckoned a Meanness of Spirit to suffer ones self to be directed by the Word of God, and the Light of Revelation.

In so corrupt a State of things, it is somewhat Heroical to be inspired with the Warmth of *Elijah*; and while almost all the House of *Israel* follow after *Baal*,

Baal, to be very jealous for the Lord God of Hosts. Pa-¹ Kin. 19.
tiently to suffer so many Souls in Danger, To be^{10.}
faint-hearted, or to permit the Lord's Vineyard to be
trodden under Foot of wild Beasts; this, I say, is a
false way of following Peace. Our Force and Cou-
rage is rather to be rallied under such an imminent
Danger; and it will be our Duty, as becomes the
Soldiers of Christ, to find out, attempt, and execute,
to the utmost of our Power, whatever may reduce
Men to a sounder Mind, and to the Communion of
the Church.

For the more remiss we are in defending the *Faith*,
the more will the Enemies and Corrupters of our Re-
ligion exalt themselves; the more securely will Satan,
the Betrayer of Man's Salvation, sow his Tares in the
Field of *Christ*; and it may be at last just with God,
in Judgment to take away from us that Faith, which
we have been so negligent in keeping; and the Light
of the Gospel being removed, to suffer this ungrateful
Nation to fall back again into the Darkness of *Infide-
lity* or *Popery*.

But that we may escape such an unspeakable Calami-
ty, having called upon God for his Assistance, that he
would be pleased to enlighten those who are in Error,
with the Grace of his Holy Spirit,

1. In the first place, we must endeavour by Confe-
rence, by Perswasion, *by preaching the Word, by being* 2 Tim. 4.
instant in season, out of season; by reprovng, rebuking, ex- 2.
horting, with all long-suffering and Doctrine, to con-
vince the Erroneous, and reclaim them to the
Truth.

2. We

2. We must endeavour to return such Answers to the Corrupt Books which wicked Men disperse abroad, as may at once shew our Temper and their Fallacies, detect their Errors, instruct our Flock, and defend Religion. How successfully this was done in the late Times, when Popery was growing upon us, and upon other Occasions, we have found by Experience, to the great Honour of our Clergy, and to the Good of the Church.

3. We should very plainly and clearly in our Discourses from the Pulpit explain the Articles of our Faith to the People, prove them out of the Scriptures themselves, and constantly teach of what use these Doctrines are in this, and how much they conduce to the Happiness of the other Life.

4. We should take care, as far as in us lies, to encourage the setting up of Schools, wherein the Poorer Youth may be taught to read the Bible, and to understand the first Rudiments of Religion, and to retain them in their Memory.

5. That those of riper Years be more fully instructed, in order to their being confirmed by the Benediction of the Bishop, *That they may be ready always to give an Answer to every Man that asketh them a Reason of the Hope that is in them:* And that they may not for want of a solid Foundation, be born down by the Attempts of Deceivers, *nor be any more Children tossed to and fro, and carried about with every Wind of Doctrine, by the slight of Men, and cunning Craftiness, whereby they lie in wait to deceive.*

1 Pet. 3.
15.

Eph 4.14.

And

And all these things, by the Blessing of God, are generally practised among us, both to the Good of Souls, and the Honour of this Church. One thing is still to be wish'd (and how it might be obtained, I leave to the Judgment and Prudence of my Superiours,) *viz.* that some Method may be found out, whereby all those who are Eminent for their Birth, Station or Wealth, may be obliged to instill betimes these important Matters into the Minds of their Children, and to instruct them thoroughly, as they grow up, in the Christian Religion; to teach them what the Articles of our Faith are, on what Foundations they are built, and by what Arguments defended against Atheists, Hereticks and Infidels. For the Rise and Growth of our Misfortune is chiefly owing to this, that these young Gentlemen (except some few, on whom the Care of their Parents, or the Discipline of an University, bestow a more happy Education) neglecting the Business of Religion, conform themselves to the Manners of the Age; and being furnished with a little humane Learning, or rendred more confident by a Smattering in Philosophy, think it genteel to doubt of Sacred Truths, to laugh at Revelation, and to form each for himself a new, or no Religion, as the Fancy takes him. From these the Infection descends to the People; for they are the Persons, whom when *young*, those of the same Age imitate, and whom when *grown up*, All Men make their court to. God grant that some suitable Remedy may be applied to this Unhappiness; that Religion may not be run down chiefly by those, who are more indebted to God than others, by whose Authority the Vulgar ought to

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be

be kept within the Bounds of their Duty, and by whose Example they should be taught to lead regular Lives, and to reverence things Sacred.

II. The Second, and withal the most necessary Part of *Edification*, is that which relates to *Manners*. For let our Faith be never so Sound and Orthodox, if in our Manners we act counter thereto, our Church will never be esteemed as truly Christian. All Men cannot pretend to judge of Opinions; but all may be Judges of our Lives. The wiser sort may perhaps come over to us for the sake of Truth; but to win over the Vulgar, we must adorn the Purity of our Doctrine by Integrity of Life. 'Tis true indeed, in the Reformation of Manners, we are to struggle with a very corrupt Age: But the more corrupt the Age is, the more Occasion is there for us to endeavour in the first Place, that things may not grow worse; and then, that they may alter for the better. Nor can we bestow our Pains on a Work more acceptable to God, more becoming our selves, or more beneficial to our Flocks. The Church of *England* was reformed by our Ancestors from the Corruptions of *Popery* in Matters of *Faith*. How much will it be for our Glory, to be instrumental in transmitting it down to Posterity, purg'd at last from a *Practice* unsuitable to its *Doctrine*!

But that these our Attempts may meet with a happy Issue, Endeavours ought to be used,

1. That *Ecclesiastical Discipline* may be restored; that we may obtain this Favour at least of the Secular

cular Power, that they would not weaken, but rather strengthen our Hands, whilst they are employed in promoting the Publick Safety. For the Corruption which we labour under, both in *Faith* and *Manners*, is to be imputed to the Loss of our Discipline.

2. That we procure as far as may be, good Laws to be enacted against publick and scandalous Vices especially; and that such Men may be afraid of the Civil Sword, who do not stand in awe of the Censure of the Church.

3. That Magistrates be excited to add Life to the Laws already in force against ill Manners, by putting them into Execution; that they may not by their Remissness suffer Vice to grow headstrong, whilst the Remedy grows weak.

4. That we constantly shew the People the Necessity of a Holy Life, in our Discourses, Writings, and Preaching; and fully convince them, that there is no hope of Pardon without a sincere Repentance; nor any way to Salvation, but by Holiness of Life.

I shall add only this one thing more, which is of the highest Importance; That the Clergy would by their Examples give Life and Strength to all these things, and stir up the People committed to their Charge, by shewing, that themselves are concerned for these weighty Matters, not only in their Preaching, but in their Hearts and Practice. Nothing will

have a greater Influence upon the Common People to incline them to perform all the Parts of a good Life, *Piety* towards God, *Obedience* towards the King, *Justice* and *Charity* towards their Neighbours, and *Sobriety* and *Modesty* towards themselves, than the perceiving that all these Duties are not only recommended by the Discourses of their Pastors, but visibly proposed to our Imitation in their Lives and Actions.

Let me therefore, *Reverend Fathers* and *Brethren*, Exhort you, I do not say, to do these things, for I am fully perswaded that this is your constant Practice; and I make no question but your Flocks will readily acknowledge it: but rather that you would be earnest in your Prayers to God, that all these things may be constantly and stedfastly performed both by our selves, and, through the Influence of our Example, by the whole Body of the Clergy.

1. That our *Piety* may be eminently conspicuous to our Flocks, through all the Parts of the Sacred Ministry; that in celebrating the Publick Prayers, in the Administration of the Sacraments, in preaching the Word of God, and in all the other Divine Offices we may demean our selves with so much Care, Gravity, and Diligence, as may make it appear that we have always God in our view, that we make his Glory our only Aim, and that as becomes faithful Ministers of Christ, we look upon no Labour and Vigilancy too much, that is bestowed in the taking care of Souls.

2. That

2. That we still may preserve that Reputation of *Loyalty* towards our *King*, for which the Church of *England* has been so famous throughout the whole World. We do not find in all our History, that God ever bless'd us before with a Prince, who deserv'd more of the Reform'd Religion in General, and of our Church in Particular. May there not be met with in the Annals of Posterity, any Instance of a more grateful and Dutiful Clergy. We are sufficiently sensible of the Envy of ill Men, and have found by Experience, that there are some who would have us pass for suspected Persons, and such as have not a steady affection for the Government: Let us, by an open-hearted Loyalty and Obedience, stop the Mouths of these Malicious Persons, and let it appear, that they are only the Enemies of Religion it self, who calumniate the Ministers of our Religion, as defective in their Love, Affection, and Duty to their Prince.

3. That we may recommend *Justice* and *Mutual Love* to our People, it is to be wish'd, that we may always demean our selves justly and affectionately one towards another; that we who are *Sons*, may be ready to pay all due Obedience and Honour to our *Fathers in Christ*; and that the *Fathers* themselves may not oppress those who are under them, but govern them with Kindness and Lenity, *Not as being Lords over God's Heritage, but* ^{1 Pet. v. 3.} *being ensamples to the Flock*: That if at any time it shall happen, that we meet and consult together in one Body, Matters may be discussed calmly and deliberately, without Noise or Clamour; and that it may be evident, that the sole Good of the Church, not
any

any private disgust, does influence our Debates. And that whilst we act separately in our ordinary Stations, we may always be so far united in mutual Kindness, Affection, and Assistance, that our *Hearts* may conspire in finding out, and our *Hands* be ready to join in executing, whatever conduces to the Honour of God, and the Salvation of Souls.

1 Cor. 9.
27.

4. *Lastly*, Let us beseech God, that he would vouchsafe to grant us All the special Grace of his Holy Spirit, that Sobriety, Modesty, Temperance, and the Contempt of Worldly Things may shine forth in us; that our Flocks may be convinced, that we are heartily solicitous about our own Souls, and are not over-fond of this World, whilst we preach to them of another to come, but that *We bring into Subjection our Bodies and Desires lest that by any Means when we have preached to others, we our selves should be Cast-aways*. Let us walk before them with such uprightness of Manners, and Sanctity of Life, that they may say, that *God is in us of a Truth*. Such Manners will give weight to our Sermons and Counsels. By this Means, whatever we jointly decree, will carry its Authority; what-ever we publicly Preach, will have its Force; and whatever private Admonitions we give, will be, accompanied with a pleasing sort of Command over the Minds of Men. By such an Example as This, we shall truly edifie the Church, render it flourishing in our Times, and durable to after-Ages; and every one of us, after the finishing of his Pious Labours in the Lord's Vineyard, shall close his Days with the same Consolation wherewith our Holy Apostle St. Paul says,

says, that he supported himself : *I have fought a² Tim. 4.*
good Fight, I have finish'd my Course, I have kept^{7, 1.}
the Faith. Henceforth there is laid up for me a Crown
of Righteousness, which the Lord, the Righteous Judge
shall give me at that Day :

To whom with the Father and the Holy Ghost,
The One True and Eternal God, be Praise and
Glory for ever and ever. *Amen.*

E I N I S.

TO THE HONORABLE SENATE

OF THE UNITED STATES OF AMERICA
IN SENATE CONFIRMATION
OF THE COMMISSION OF THE
GENERAL INVESTIGATIVE
COMMISSION OF THE
UNITED STATES DEPARTMENT OF JUSTICE

TO THE HONORABLE SENATE
OF THE UNITED STATES OF AMERICA
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U. S. DEPARTMENT OF JUSTICE

2